THE PACIFIC

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Room

A PRAYER.

O God, to Thee my love I give,
For Thou hast first loved me;
Thy bondsman would I rather live
Than walk at liberty.

Except Thy glory in my heart
May no remembrance be;
And be this still my only art,
How to lay hold on Thee.

Yea, whatso'er Thy will may be,
That will alone is mine;
All that I have Thou gavest me,
And I now make it thine.

I render back Thy gift again:
Use it as pleaseth Thee.
I fear not what Thou shalt ordain,
Knowing Thou lovest me.

Love is the only gift I crave,
That I may thine requite.
If this Thou givest, all I have;
All else are dreams of night.

Latin Hymn.

PACIFIC

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THE DISCLOSURE OF SIN.

Lessons From the Experiences of the San Francisco Boodlers.

It has been said that no man ever realizes how wrong wrong is until he has committed it and the awful burden of actual transgression is on his soul.

Supervisor Sanderson of San Francisco, who made full confession recently of his part in the grafting campaign which has so greatly cursed the city of late, and who in his confession implicated many others, said to a newspaper reporter after his confession: "Yes it's all true. There is very little to add. It's horrible, horrible! The money just came to me. I never asked for it. I didn't approach any one with a proposition, but when my share was handed me, I took it. I can't tell how it began. The first money I received was from the fight promoters. After that I lost control of myself. I never paid much attention to the Sunday night caucuses, and I don't know what was planned or talked about there. When the overhead trolley franchise came up I believed it was the best thing for the city. I voted for it. Afterward Jim Gallagher gave me $4,000 which he said was my share, and I took it. I don't expect to live long, and I have wanted to tell everything before I died. My chief regret is for my aged mother."

Sanderson was the first member of the corrupt board to repent, and it is probable that his poor health had something to do with his confession. His burden was greater than he could bear, standing as he was on the verge of the life beyond.

Sanderson is a member of an honored old-time family. His father was once mayor of San Francisco and in many ways a leader among men of affairs. When the son entered public life a few years ago he was greeted with interest and enthusiasm by many persons who thought he had come to serve his city as his father had done before him.

But alas! He was not strong enough to resist temptation; and now having fallen and having been brought to a realization of the enormity of his sin, he exclaims, "It's horrible, horrible!" But, relieved through confession, he goes back to his suburban home hoping that he can now sleep better and have physical as well as soul rest.

It is pitiful. But it is the path every sinner must tread. Sanderson thought, doubtless, as all the supervisors thought, when he accepted a bribe that he could do it and have enjoyment from the money received; but soon there came such a realization of the wrong that he had no rest until confession had been made. It has always been so and it always will be so. Long ago was it said, "Be sure your sin will find you out." And a little later was it said: "There is nothing covered up that shall not be revealed; and hid that shall not be known."

It is a remarkable fact that in a majority of cases the sins of which people are guilty become known in one way and another in this life. "The consciousness of iniquity is something under which no man is ever at ease. It is a weight on the soul from which the soul struggles to be free." There is that which makes men want to tell, and in certain circumstances compels them to tell the story of their misdeeds and crimes.

Daniel Webster said in one of his speeches in a great historical trial: "The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible impulse to be true to itself. It labors under its guilty possession and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance either from heaven or earth. The secret which the guilty soul possesses soon comes to possess him, and, like the evil spirit of which we read, it overcomes him and leads him whithersoever it will. He feels it beating at his heart, rising to his throat and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears it working in the silence of his thought. It has become his master. It betrays his discretion; it breaks down his courage; it conquers his prudence. When suspicions from without begin to embarrass him and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed. It will be confessed. There is no refuge from confession but suicide, and suicide is confession."

The universal verdict is that this is a classic statement as to the workings of guilt in human hearts. It has had exemplification hereabouts, recently, not only in the confessions made by San Francisco boodlers, but in the confessions also of a murderer now awaiting execution in San Quentin.

Experience after experience can be cited to show that there is no exception to the truth in the words, "There is nothing covered up that shall not be revealed; and hid that shall not be known." "Be sure your sin will find you out!"

A few weeks ago officials of a great railroad system in the East received a letter from a man who asked that a bill be sent to him for several rides which he had stolen on the road a few years ago. The man had gone into some evangelistic meetings, had been converted, and felt impelled to make amends for his wrong doing.

In "The Scarlet Letter" Hawthorne has shown how his secret sin gnawed at the heart of Arthur Dimmesdale and brought him at last to stand in open confession alongside the woman with whom he had sinned and whom he had deeply wronged. It was only at the death hour that he did it; but the time of confession and revelation does not matter. It was through the workings of a law which, either here or hereafter, makes certain the uncovering of every sin. Referring then to Hester's mark, Arthur Dimmesdale said, speaking of himself: "He bids you look again at Hester's scarlet letter! He tells you that with all its mysterious horror, it is but the shadow of what he bears on his own breast; and that even this,

is no more than the type of what has seared his inmost heart! Stand any here that question God's judgment on a sinner? Behold! Behold a witness of it!"

The fact that many persons commit great sins and pass out of this life without disclosure thereof does not militate against the declaration that all sin will sometime be uncovered. That which we now see and know indicates God's purpose and substantiates as truth the words, "There is nothing covered up that shall not be revealed, and hid that shall not be known." Written everywhere in the book of human experience as well as on the pages of Sacred Writ are the words, "Be sure your sin will find you out!"

In view of all this, one of our poets has said:

"Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a thought or deed shall perish,
Not one but he shall bless or rue.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And nature still unfolds the tissue,
Of unseen works by spirit wrought;
And not a work but has its issue
With blessing or with evil fraught.

And thou mayst seem to leave behind thee
All mem'ry of the sinful past;
Yet, O, be sure thy sin shall find thee,
And thou shalt know its fruit at last."

THE PACIFIC COAST IN BRIEF.

The Rev. William Rader preached last Sunday morning to a congregation of nearly a thousand persons in the Columbia Theater in San Francisco. The plate contributions for the carrying on of the work amounted to an hundred dollars.

The Pacific Seminary lectures by Professor Francis G. Peabody of Harvard University are having a large attendance. Two lectures will be given next week, the topics being "Ethical Idealism and the Social Question," and "Religion and the Social Question."

The Rev. Dana Bartlett of Los Angeles has entered on a campaign for the raising of $50,000 for institutional church work such as he has been carrying on in Bethlehem Institute and in its branches. It is a good work. We hope that he will succeed in the effort to raise the money.

In the public schools of Berkeley there are teachers who are graduates of the University of California who are receiving less than $30 a month. The highest salary paid any grade teacher is $825 a year. In general the salaries paid to school teachers in California where wages in other lines of work are high are not such as to encourage the seeking of an education for the purpose of teaching.

That is a strange condition of affairs which permits a sorority in the University of California to summarily dismiss a young lady member and yet her offense be not such as to make necessary her dismissal from the University. When to this is added the fact that all the sororities are warned of the "unworthiness" of the young lady, the mystery deepens. We wonder whether the sorority walked in the scriptural way and in the spirit of the highest sisterhood sought to win the young lady from what they regarded as errors of conduct.

In a California paper we saw a few days ago the headlines: "Popular Man Dead." A glance at the article revealed the fact that the man was a bar tender. We have faith to believe that there will come a time in California when the bar tender will have no greater popularity than the highwayman has. This is not to say that there are not bar tenders who have many good qualities. So has Abe Reuf some good qualities. So have the large majority of the inmates of our penitentiaries.

The Chicago Record-Herald in an editorial on graft in San Francisco remarks: "It should not be forgotten that San Francisco has long been notorious for corrupt deals between public service companies and political bosses. Its iniquity has not sprung suddenly from Schmitz and Ruef. The accepted conditions before they had risen out of obscurity was one of bargain and sale. Who was to blame at the beginning it is impossible to say. Perhaps the corporations had to do business with the politicians to get a start. But history shows that they were not content with this and with merely saving their lives from time to time. They are expansionists."

The decision of the San Francisco police commissioners that saloon licenses must have clauses prohibiting women therefrom is a step in the right direction. It is to be hoped that this decision will not be simply to have such prohibitive clauses for the present, but for all time. It appears that the aim is through the regulation to keep women of bad reputation from frequenting the saloons, one commissioner being quoted as expressing the opinion that "a decent woman had a right to go into a saloon." There are in the world many men of many minds, and standards of decency differ. But however decent a woman may be she will not long retain that degree of decency as a patron of the saloon. Largely they of that sex who enter there leave hope behind.

The Los Angeles Times lays the whip on the shoulders of the labor union leaders who put the San Francisco grafters into office, saying in that connection: "The leaders of these labor organizations, whatever excuse and allowance may be made for the good intentions and honest purposes of the rank and file, have been lacking in all moral sense." The Times notes as another handicap on San Francisco the subserviency to a great extent of the newspapers of the city to these loud-mouthed agitators who have been leading the labor unionists into pitfalls for themselves and their city. Action on the part of labor organizations condemning the municipal [illegible] in the commendable; but this will not [illegible] saw anything so beau- the blunder made by them wh[illegible] say, Amen. The Ameri- politics and put these boodlers i[illegible] that girl baby strong ganizations have by no means pu[illegible]t her from the wiles of caps, and they cannot, because of [illegible] the door of her home ure to do the public good, expect le[illegible] sweet, pure young time again. For all time the outcon[illegible]

them profit by Old Davy Crockett's motto, "be sure you're right; then go ahead."

Scientists unite in the declaration that San Francisco and vicinity will in all probability have immunity from severe earthquakes for many years. Would that there could be as much assurance that there will be immunity from graft and kindred corruptions—more damaging than earthquake and fire! District Attorney Jerome of New York says that grafting is virtually universal. It seems so inbred in the life of this money-mad age that it will require more than the cleaning up that several cities have had of late, and that San Francisco is now having, to eradicate it. These disclosures and their consequences will do great good; but there is too much selfishness in the world to allow the expectation that many will not go on in the old ways and take the chances of being discovered in their iniquities. The San Francisco Chronicle says editorially: "After we have succeeded in putting an end to the reign of graft in public offices, it would be a good idea to direct attention to its practice in private life. There is a good deal of grafting nowadays which touches the citizen as closely as the robbery by public officers, but there is not much said about it, perhaps because the impression is general that it is an ineradicable evil." The signs of the times are that more will be said about it hereafter than heretofore. Evidently God is working on the consciences of men for the bringing about of a more righteous manner of life.

CHRONICLE AND COMMENT.

The different political parties in Kalamazoo, Michigan, say that the municipal campaign this spring in that city shall be "drinkless, cigarless, and carriageless." Good! That is getting far away from bribery. Is it too far away? We think not, unless it be as to the carriage.

A banker is reported to have put down as one of the rules for success "taking your bank to bed with you." The Christian Register remarks that the victims of the dollar are on the increase, and that in the rush for wealth we use ourselves with less common sense than we train our horses; that many of the elbowing crowd go to the wall sooner or later, and that among those who survive are many who are not easily affected by scruples of conscience.

It is said that every inch of snow that falls costs the city of New York $37,000. The sum of $1,200,000 was spent during the last winter in removing the snow from the streets of the city. The heaviest snow fall of the season was on the 10th of March. But that was only about eight inches. It is stated that the snow at the Summit on the Southern Pacific between Truckee, California, and Reno, Nevada, attained a depth of sixteen feet this year. On Monday of last week it was two feet deep on the top of cars that had been tracked only a short time.

It is pitiful. But ndall who represented a Mistread. Sanderson tgress has gone home, after two pervisors thought, on, with $11,000 which he has could do it and hary and perquisites. Referring to ceived; but soo Senator Beveridge that no public the wrong than Washington on a salary of $5,000 a been made.

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year the correspondent says: "Of course Mr. Tyndall's case is an extreme one. He did not wear seventy dollar frock coats as Mr. Beveridge does and he did not wear a dress suit for dinner. He cut no social capers. He did not go to theatre nor to Willard's afterward. He didn't go to the laides' days 'at home' or to banquets or pink teas nor take visiting constituents to dinners at the 'club.' He lived modestly in a boarding house and did his own clerical work. He saved car fare by walking to the Capitol and leaving his large family at home in Springfield, Mo., he nipped the social aspirations of the women kind and saved himself trouble and money. He lived easily on the fifteen hundred that he might have paid a clerk and by selling his home and making some good investmments with the money he maintained his family. He has had enough to eat, enough to wear, as good a bed as he wants and he declares that the President himself cannot get any more than that."

Senator Cullom of Illinois is outspoken in regard to Harriman in his dealings with the Chicago and Alton Railroad: "If I could have my way, and there was a law by which it could be done, I would put Harriman in the penitentiary and keep him there long enough to make him pay the full penalty for looting the Alton and bringing about conditions for which the road's bondholders will have to suffer." Senator Cullom says that he feels the outrage in the Alton deal with special keenness because it runs through his own city. "It was a fine property, but it has been drained dry, and the bondholders must suffer from the despoiler of the road simply to gratify the looting proclivities of Mr. Harriman. Having lined his pockets by looting the property and disposing of bonds for millions of dollars to innocent purchasers. I do not suppose he cares what becomes of this particular line or any other which he has exploited." The Senator says however that it ought to be possible to prevent such things in the future and welcomes the bill prepared by Governor Deneen of Illinois to prevent overcapitalization and assure investors in stocks chartered under the laws of Illinois of the exact purpose for which every dollar authorized is to be expended.

THE RELIGIOUS WORLD.

London papers state that the Rev. Dr. Campbell Morgan has been feeling considerably of late the strain of overwork.

There is a Student Volunteer band in Peking University, China, of forty-seven Chinese students. The Missionary Advance says: "Last summer they were all engaged in evangelistic work. The formation of this band, without even a suggestion from a missionary, is one of the hopeful signs of the self-propagating power of Chinese Christianity." For this and other reasons it is not surprising that John R. Mott should say: "In my judgment, the Peking University is one of the most pivotal institutions in the world."

The Rev. F. B. Meyer of London, speaking concerning the Free Church Federation enterprise and inherent tendency of all such bodies to become political, declared that only a religious revival can save England. Mr. Meyer who has been in the pastorate for nearly 40 years goes now as a missioner among the Free Churches in an endeavor to lead up into a

higher life. One paper puts it as follows: "It will be his task to help in hitching the wagons of Free Church enterprise to the stars of spiritual faith and hope."

Many Christians and many Christian nations need to get their practice more in conformity with their preaching. A few years ago when Li Hung Chang was living he wrote: "Opium is a subject in the discussion of which China and England can never meet on common ground. China views the whole question from a moral standpoint, England from a fiscal England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people."

For the first time the National Council of Free Churches in England has a layman as president. Concerning him the British Weekly says: "Dr. Harris is a humanist and a humorist, a scholar, and, say those who know him best, a saint. It is a humbling experience for most ministers to see this layman handle the Greek Testament. He is the first layman to be president of the National Council. Many felt that the time had come when the fundamental faith of our Churches, that all their members are a royal priesthood, should be publicly recognized. Moreover, the exceptional assistance rendered to the life and development of the National Council by Messrs. Cadbury and the Society of Friends have longe deserved fuller acknowledgement."

At Oakland, Indiana, there is an example of the good resulting from the union of The Presbyterian Church and the Cumberland Presbyterian Church. This is what a member says: "A weak Cumberland church and a somewhat stronger Presbyterian church are now one strong and perfectly harmonious church. Two old church buildings razed and a splendidly equipped modern church, more centrally located, stands instead. Beside a beautiful auditorium, with pipe organ, chapel, parlor, study, class rooms and large basement for amusements, we enjoy a well-equipped manse next to the church." Evangelistic meetings were held recently and this is the report: "The meetings were all that could possibly be expected from the first. In addition to well-attended services in the church in the afternoon, down-town meetings for the business men were held in stores and offices. Large crowds attended these meetings. Business men would lock their doors and attend with their clerks. As a result there have been added to the church fifty-seven members, fifty-two by profession. Every church in the town is reaping a rich reward from the seed sown. In this town of less than two thousand people no less than one hundred persons, mostly men, have been converted from sin unto righteousness." It is not possible, of course, to tell just what influence this union had in this result. But that it had considerable is beyond intelligent question.

""Have we a right to expect a revelation from the Creator, respecting Himself, His works, and His will?" We have no rights as such. His revelations are evidences of grace, and grace only. But we have such a revelation, and it has been unfolded through the ages as man was able to grasp it.

THE ANTI-SALOON LEAGUE PROPAGANDA.

J. R. Knodell.

Nineteen hundred years before Christ, one of the Pharaohs sitting on the throne of Egypt issued an edict that every male child born of the Hebrews should be cast into the river Nile. This was a crime black and awful, and we shudder when we stop to think of the anguish it entailed. This crime was committed by a sovereign, at the head of the most enlightened people of the age. In extenuation it may be said, this horrid deed was precipitated away back in the world's twilight, and when slave life was very cheap. It has, however, been marked down by every historian as one of the most cruel fiats that ever came from the lips of an earthly ruler anywhere.

When Christ was born in Bethlehem of Judea, wise men came from the East inquiring where the new-born King of the Jews might be found. Herod the Great sat on the throne in Judea at that time. He heard of the inquiry, and, his jealous fears being aroused, he sought to discover the child to destroy him. Being defeated in this murderous purpose by the return of the wise men to their own land without giving him the information he asked, he determined to accomplish the child's destruction in another way. He accordingly sent out his soldiers and murdered all the male infants in the village of Bethlehem, from two years old and under, planning thus to destroy the heavenly child. This massacre of the Innocents has been marked against Herod the Great as the most cruel crime of his whole long, bloody reign. The only extenuation is that it was at a time when the world had fallen into the greatest moral corruption and when the common amusement of the day was the fierce cruelty of the bloody arena.

A Modern Instance of Greater Criminality.

While American citizens are shuddering over these bloody enactments of the half civilized rulers of two thousand and four thousand years ago, and condemning them as the most heartless butchers, it is without the faintest conception of the fact—and fact it is—that the American people, after two thousand years of the light of Christ, enjoying the highest civilization that the world has ever seen, are, by legal enactment, for a certain sum of money paid into the hands of the officers, the American States appoint to represent them, granting permission to a few hundred thousand of their citizens to gather from the homes of our people one hundred thousand boy babies every year, who shall be, by those privileged citizens, enticed into the ranks of the moderate drinkers, graduated into the army of drunkards, and before half their lives are lived, push them into drunkards' graves and consign them to the drunkard's hell. This is a crime before which that of Pharaoh and that of Herod the Great pale into insignificance.

The Liquor Traffic is a Crime.

A few months ago, there was born into an Oakland home two babies, a boy and a girl. One who saw that young mother—only twenty-three years old—bending over her treasures as they lay sleeping in the double baby-cab, said: "I never saw anything so beautiful or so holy." And we all say, Amen. The American Courts have spun about that girl baby strong laws that will forever protect her from the wiles of the procurer who will wait at the door of her home to seduce her from the path of sweet, pure young

womanhood to a life of shame and an early death of dishonor, and every right-minded American citizen will boil with indignation and be ready to string up to the nearest lamp-post such a dastardly wretch as would betray thus her young life. But her baby brother will grow up by her side; these same American citizens will enact laws to allow the saloon-keeper —the twin criminal of the procurer—to entice him into a life of drunkenness and consign him to an eternity of ruin. Who gave us the right to thus discriminate? Nay: we have no such right. Both the procurer and the saloon-keeper are criminals; and we are verily guilty in that either is allowed to carry on his traffic under protection of law.

Utility Says it is a Crime.

Three names are given to our activities: Business, Charity, Crime. Business has two characteristics, Service and Profit. Charity is all service and no profit. Crime is all profit and no service. Granting the classification—and who can successfully dispute it— where shall we place the traffic in strong drink? Who has ever been fitted to more faithfully perform his duties on earth by the saloon? Who believes there are any in heaven sent there by their alliance with the drink traffic? Surely we must assign this activity to the rank of those things which are all profit and no service— a Crime.

Reason Says it is a Crime.

Look at this traffic. Look at the barrenness of good in its best results. See how it unfits men for the performance of their ordinary duties. See how it makes cruel monsters of otherwise kindly men. See how it depreciates the character of men of the noblest mould. See how it changes the sweet promise of the marriage altar into the awful experiences of a drunkard's home. See how it debases young men from pure homes to become victims of lust only less awful than the women they lead into sin. All this, and a thousand more equally damaging charges that might be made, render it impossible for us to do other, if we act rationally, than to treat this traffic in strong drink as an awful crime. A crime it surely is.

Turn to Your Dictionary.

The Standard Dictionary defines a crime as "A grave offence against morality and social order." The Century Dictionary says a crime is "Any great wickedness or wrong-doing." Webster's Unabridged says it is "Any aggravated offence against morality or the public welfare." If you would illustrate these definitions by the use of a concrete case, where would you find a better than the liquor traffic? What can be a more "grave offence against morality and social order" than the liquor saloon and the things that go on therein? President Roosevelt said, when he was Commissioner of Police in New York City and was face to face daily with the retail liquor saloon: "The liquor traffic tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves." Dr. Henry Ostrom, one of our most earnest and successful workers among those who have fallen, and who stands in the front rank of those who are helping to purify the slums of our great cities, says: "To make saw-logs into lumber is a business, but to make boys into drunkards is a crime." In this utterance he bears out the Century Dictionary's definition that a crime is "any great wickedness or wrong-doing."

A Voice From on High.

William McKinley, one of the great men of our nation's life, and whose utterances were always worthy of the most earnest consideration, said: "The drink traffic is a great wrong." Again he said: "The liquor traffic is the most degrading and ruinous of all human pursuits. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences." Among the greatest men of earth stands Abraham Lincoln. His words were always weighty. Here is one of his utterances: "If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man." This utterance was made when he was speaking of the retail traffic in ardent spirits.

Perhaps a quotation from the highest legal authority of our nation will be in place here. The Supreme Court of the United States says: "The traffic in strong drink is not one of the rights growing out of citizenship in the United States." Again, "There is no inherent right of a citizen thus to sell intoxicating liquors by retail. It is not a privilege of a citizen of the State or of a citizen of the United States." And again, "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained in those retail liquor saloons than to any other source."

But the highest earthly authority in this land is the voice of the people themselves. That voice has spoken. One half of the actual territory of the United States is under some form of prohibition of this traffic. Thirty-two of the eighty millions of the people of the United States are living under some form of prohibitory enactment. This was brought about by the vote of the people themselves. If we add to those the votes of hundreds of thousands of others, in territory where their votes were not numerous enough to prevail, we can certainly conclude that a majority of the people of our land are firmly set against the criminal traffic. Here, then, is the most authoritative earthly voice for this land, and its declaration is that the traffic is criminal and must go.

But why dwell upon the words of any earthly people, court or individual. Four hundred years before Christ stood on the earth in mortal flesh, God spoke to mankind by the mouth of the prophet Habakuk, "Woe unto him that giveth his neighbor drink; that puttest thy bottle to him, and makest him drunken also." Did we not see the shame and misery and defeat and degradation and death of the hundreds of thousands who die drunkards; and other and greater hundreds of thousands who have fallen with those drunken victims; and if the great and good of every century had not spoken against this traffic, this utterance of God alone would put the mark of Cain upon it and send it forth as the greatest vagabond and murderer ever found on the face of the earth.

Yet in fair California, in this Golden State by the Sunset Sea, we have a large number of our counties, a great majority of our people, and hundreds and hundreds of our cities granting to this arch criminal the privilege, for money consideration, of prostituting our girls and women, making drunkards of our boys and men, and bringing untold shame and sorrow upon thousands of our homes and loved ones therein.

Oh God! The Saloon tolerated! The Wonder of it!

A man never masters others until he has mastered his own appetites.

CHRISTIANTY IN JAPAN.

H. Loomis.

The one thing that has been especially prominent in the recent devedopment of Protestant Christianity in Japan has been the growing desire and purpose on the part of the Japanese Christians of conducting the work themselves and developing it along such lines as seemed to them best suited to the needs of the country.

Already the Congregationalists have assumed the entire control of their work, and the foreign missionaries are only assistants to the Japanese; and all of their churches which are entitled to recognition, or representation in the council of that body are required to be self supporting.

The same tendency to independence is not yet quite so strong in other bodies; nor has it reached the same stage. But since the Japanese have been able to conduct two wars to a successful issue, and at the same time retain their financial standing, it has led them to the conclusion that in religious matters also they are quite competent to have the direction in their own hands. That they are not unreasonable in their expectations is shown by the number of churches that are receiving no foreign assistance, and at the same time the extent of the evangelistic work and its encouraging results.

The spirit of union is also prevalent and making steady progress. It is a growing conviction in the minds of the Japanese Christians that the continuance of the diversity of sects which is found in other lands is not only unnecessary but evil; and so there is a general determination to avoid as far as possible any schisms in the body of Christ in Japan. The Presbyterians and Reformed branches have led in this move ment; the English and American Episcopalian churches are also united; and the Baptists have what may be called a federation.

For some years there has been a demand for union among the members of the different branches of the Methodist church. Such a movement has been very slow of consummation; and not until July last were the home authorities able to come to an agreement upon a plan for its accomplishment. That has now been settled; and not for Japan only, for it marks a step in the line of unity in other lands, and probably at home as well.

In the same line there was appointed at the last meeting of the Japan Branch of the Evangelical Alliance a committée for the consideration of the subject of a general union of all the various denominations who are connected with that body. Just what will be accomplished in this line it is impossible to tell; but no doubt a considerable reduction will be made in the number of Christian organizations in Japan.

An important and interesting question is what effect this state of affairs has on the spiritual life and activities of the native churches. It seems that no unprejudiced person can but see that the leaders, as well as the ordinanry members are taking up the responsibilities with commendable zeal and courage, and going forward on such lines as will bring about the most important results.

In the first place there is an increasing readiness to consecrate themselves and their means to the accomplishment of the work which has fallen upon their hands. In the last annual report of the churches the native Christians alone are credited with having contributed during the year ending about April 1st, 1906, a total sum of Yen 181.966 ($90.000). When the financial ability of the people is considered this is certainly a very large sum.

But in addition to the amount given for the support and extension of the work there is evidently much personal effort being put forth; and as a result there is now a deep religious interest in many places and converts are being rapidly multiplied. In how many places the work of the Holy Spirit is being manifest we are not able to say; but from present indications we look for large accessions to the churches in the near future, as well as a marked increase in the spiritual life and activities of the members. Many feel that a real awakening has begun, and that we are entering on an era of rapid development in the growth of vital Christianity in this land.

As a remarkable and unexpected result of the war there has been a marked increase among the people in the study of Christianity. During the conduct of the war the practical value of Christanity was so fully demonstrated that the nation may be said to have been impressed as never before with its power and value. Gen. Baron Kodama, Chief of the General Staff, is said to have remarked that for a long time he had been anxious about the welfare of the soldiers without being able to find any solution. When he investigated the work of the Army Y. M. C. A. he found that it had solved the problem. Before the Russo-Japanese war he doubted the efficiency of Christian soldiers in case of war with a Christian nation. But he had found that such fear was groundless.

From the beginning to the end the military authorities enthusiastically cooperated in making the work practical and effective| Some of the officers gave time and money to the work. General Oshima, the Military Governor of Manchuria, contributed 1,000 Yen $500) to continue the permanent Associations. The War Department has welcomed the decision of the Association to maintain permanent work at Fort Arthur, Liauyang and Tiehling, and offered free transportation on railways and transports for all secretaries and supplies. In Newchwang one bank manager promised at least 500 Yen for an Association building, and in Tientsin five firms are giving 50 Yen a month for the combined Church and Association work. Also in Dalny the city authorities and citizens have given several thousand Yen to church and other Christian enterprises.

In an address recently delivered in Yokahama by the Hon. S. Shimada of Tokyo, he made the statement that during the China—Japanese war the victories achieved were attended by the disgraceful reports of fraud and embezzlement on the part of the officials to whom was entrusted the holding and disbursement of the funds.

To obviate such conduct in the last war Christian men were selected to fill such places; and from the beginning to the end the administration was efficient and satisfactory.

He also said that whereas addresses on Christianity were but a few years ago unpopular among the pupils and teachers, now there is an urgent and universal demand for the same, and eager crowds attend them.

The relief that was given to the famine sufferers in the North by the Christian people in the United States and elsewhere made a deep impression upon the minds and hearts of the people and has been fol-

lowed by a spirit of inquiry in many places. In one little village the Head-men wrote that there were 174 wanting to know more about the Christian religion, and some were ready to be baptized. One of the missionaries in Sendai writes, "I have not seen the work in such a favorable condition since I came to Japan. In the last two months I have baptized about 100 persons. At one of the churches in Sendai we are having an extraordinary religious awakening. Some eighty have been added to the church within the last few months. There is new life in the churches; but we believe that this is but the beginning of a great movement that will reach over the entire country.

Reports of a religious awakening are coming from various places and different sections of the country. One missionary writes that during thirty-two years in Japan he has never before seen such a very marked wide hunger for soul food that shall give life more abundantly. At one church in Yokahama there are more than 70 inquirers; at another there have been 70 baptisms. At one church in Tokyo there were 78 additions; and at one at Tsuyama 76, and 126 inquirers at Maebashi. Sixty-one pupils at the Boys' School at Nagasaki have decided to become Christians, and 100 at Wakayama. These are but indications of the condition of things in other places.

The World's Student Convention is to meet in Tokyo on the 3rd of April, and will be opened by an address by Dr. Charles Cuthbert Hall, of New York. More than 500 delegates are expected, and no doubt a very deep impression will be made| Following the Convention there will be a visitation of the various educational centres of Japan by delegation and thus the influence of the movement will be disseminated to various parts of the country. In the present attitude of the young men of Japan towards Christianity the field seems especially fitted for such a religious campaign. It is not too much to say, "As goes the schools of Japan so goes Japan."

A MOVE UP HIGHER.

The First Church of San Francisco In Its New Auditorium.

The largest congregation which has assembled in any church in San Francisco since the earthquake and fire last April worshipped in the auditorium of the First Congregational Church last Sunday morning. Seven weeks before the church met for the first time in the new building—in the lecture room in the basement. Last Sunday it moved up higher and worshipped in an attractive auditorium which seats 1,100 persons, and a few chairs were brought in to accomodate the large attendance.

Very appropriate was the responsive reading in the first part of the service: "Sing unto the Lord, O ye saints of his, and give thanks. For his anger endureth but a moment; in his favor is life. Weeping may endure for a night, but joy cometh in the morning."

It was Easter Sunday, and the prayer of the pastor was that all might have a full realization of the fact that it was Christ's resurrection on that glorious morning of old that had made possible all that they there enjoyed.

The topic on which Dr. Adams spoke very briefly was "A visible Resurrection;" and the passage of scripture in connection therewith was from the seventh chapter of Ecclesiastes: "Say not thou, What is the cause that the former days were better than these?"

The thought was that we are living in San Francisco in a glorious time; that out of its disaster, out of the corruption which had so scandalized it, the city was arising into a better life; and the appeal to all was to look in humble dependence to God for that help which would make that day the date of a deeper, broader more spiritual life.

The new building, in which the First Church starts once more to make itself as of old a great influence for righteousness in the city, and more widely, has been constructed and furnished at a cost of $73,000. Of the amount needed to meet this cost $29,000 was received from insurance, and $28,000 from aid given by friends all over the country. The pastor stated Sunday morning that $8,500 were needed in order that the edifice might be dedicated without indebtedness, and $6,100 were pledged on cards at that service.

Unlike the old building, the new one is well-lighted by the light of the day, there being on each side two rows of amber-glass windows, five in each row; and in addition, windows in the roof and in the gallery at the front. The new pipe organ is a beautiful one, and in quality such as to delight the ear and heart of Mr. Mayer who will finish in May his 35th year of service in the capacity of organist.

Worthy of note is the fact that the sign on the corner of the church never came down; it remained there in and through the shock of the earthquake and the devastation by fire, and all through the months of reconstruction, marking the site of a church of God, designating the denomination to which it belonged, a mute declaration of the fact that "weeping may endure for a night, but joy cometh in the morning." A few days ago the sign was taken down and repainted; but as a living record of that through which it had passed in those trying experiences of last April two broken blackened places on the edges were left untouched.

In order that the reconstructed building may not be out of harmony with the buildings which are being built thereabouts with material entirely new, a coat of plaster has been put on the walls that are exposed to view.

We quote here a few words from the church bulletin of last Sunday:

"No one knows, except those who have had part in it, all the labor, the nervous strain, the vexation of spirit, that have made this building possible for our use today. Our Deacon Hays has done the most remarkable piece of church building that we have ever known, and those of our officers and members who could be here have stood by him loyally from the start. There is no possibility of criticism of the ability and devotion with which he has done this work. We shall doubtless miss many things that were in the old church; we have purposely tried to make this as unlike it as possible. Doubtless there will be some who, like the Israelites at the dedication of the second temple, will feel like weeping as they recall the glories of the former house, but today we leave all that behind us and begin a new chapter in the life of the church."

Arrangements are being made for the dedication of the new edifice on Thursday afternoon, April the 18th. The sermon will be given by Dr. Adams, the pastor; the Rev. Dr. Meserve will give the dedicatory

prayer; the Rev. C. R. Brown will come with greetings from the fellowship of the churches and other San Francisco pastors will have participation.

Wednesday evening of that week the First and Plymouth churches, drawn very closely together during their many months of worship and work together, will meet in a social way in the church parlors, and on Friday evening there will be a church fellowship meeting to which have been invited a Presbyterian pastor, an Episcopal rector, a Roman Catholic priest and a Jewish rabbi.

So starts this historical church on its new life of usefulness in the rapidly rebuilding city by the Golden Gate. For more than ten years its beloved pastor has led it in its work in such a manner as to give it a commanding place of influence near and far. Strong in the affections of his people, always possessed of a message for those who go to hear, together they move forward once more in a field of wide opportunity.

Among the Churches.

Sunol.—Three persons were received to membership at an Easter communion service.

San Francisco, Richmond.—This church closed its fiscal year with all expenses met for the first time in its history.

San Francisco, Park.—Pastor Earle reports last Sunday as the best Sunday for the church since his connection with it.

Fitchburg.—The Christian Endeavor Society of this little church reports an attendance of 40 at the meeting last Sunday evening.

San Francisco, Bethlehem.—Professor Buckham of Pacific Theological Seminary supplied the pulpit on Sunday. The outlook seems to him an encouraging one.

Berkeley, Park.—Two persons were welcomed into fellowship Sunday. Arrangements are made for a series of evangelistic meetings to begin on Wednesday evening of next week.

Oakland, First.—The sixty-six persons welcomed into fellowship on Easter bring the membership up to 1680. It is estimated that at least 1000 persons were turned away from the morning services on Easter because of lack of room.

San Francisco, Bethany.—Recent experiences show more and more a constituency which by patient continuance in well doing this church can in all probability attach thoroughly to itself. The auditorium was filled last Sunday morning and the consributions were generous.

Whittier.—The Rev. N. T. Edwards, greatly to the regret of the people of the church and community, has presented his resignation as pastor. It is his intention to take up work with Bethlehem Institute, Los Angeles, which is constantly widening its operations and influence.

Berkeley, First.—The Easter offering toward the indebtedness on the church building on which extensive improvements were made two years ago amounted to $1,500. The union communion service on Friday evening had an attendance of nearly 300 —Congregationalists and Presbyterians.

San Francisco, Plymouth.—Eleven persons are to be received at the next communion service, part of the number coming as a result of the evangelistic meetings recently held. One of the objects of these meetings was to bring the church in a special manner to the attention of the new elements in the part of the city in which it is situated.

Oakland, Fourth.—The meetings held during Holy Week were well attended; six uniting with the church at the communion service on Thursday evening. The pastor and people were gratified to extend the hand of fellowship to Rev. W. H. Cooke and family. Mr. Cooke, being the founder and first pastor of this church has now returned unto his children.

Alameda, First.—Fifteen persons united with the church on Easter Sunday. There were two baptisms—a man and his wife, each 67 years old. The persons uniting by letter came from denominations as follows: one Baptist, one Lutheran, one Methodist, South, one Methodist North, two Congregational, seven Presbyterian.

San Francisco, Fourth.—Easter morning audience numbered 200, offering $42.20, six children baptized. A movement started to change name back to original, i. e., "The Green Street Church." Plans for new building are nearly ready. Campaign for much needed funds will be pressed vigorously, in order that no debt be incurred. Actual work on building will probably be begun in April.

Campbell.—Passion Week services were held and addresses were made on different evenings as follows: "Ministry of Jesus: An Outlook and Prophecy," Rev. C. W. Merrill, of Saratoga; "The Day of Great Activity and Eternal Issues," Rev. Wm. T. Patchell, of San Jose; "The Silences of Christ: What They mean," Rev. Wm. Windsor, D.D.; "Elements of the Sorrow of Christ," Rev. Dr. Needham; "Gethsemane, a Revelation of the Personality of Jesus," Rev. Geo. E. Atkinson.

San Jose.—Our pastor has finished a course of lectures on "Faith and Doubt in a Century's Poets," the subjects being: Shelley, The Spirit of Revolt; Wordsworth, Revelation through Nature and Man; Clough, Between the Old Faith and the New; Arnold, The Eternal Note of Sadness; Tennyson, The Larger Hope; Browning, Faith Triumphant. The object of the six addresses was to trace the intellectual movement of the century as it is revealed by these representative poets, and to discover what results such an analysis might yield for faith. Beginning with the earlier pantheism. Mr. Patchell showed that out of all the confusion and spiritual perplexity caused by the materialism of the mid-century, there emerged a steadily growing sense of personality, which issued finally in Browning's magnificent conviction, of the intellectual as well as the spiritual inevitability of the Christ; that the issue at last came to be, Chaos or Jesus; and in this intellectual struggle between materialism and the Incarnation, as the solution to the universal problem, the latter commended itself as the sanest interpretation, and the one to which the most powerful intellects were driven. The

modern so-called New Thought was shown to be essentially pantheistic and a reversion to older modes of thought from which we have but escaped. These lectures were given at the close of the Sunday morning service, occupying forty-five minutes of interpretation without notes. Many came from other churches, the attention was the closest, and attendance steadily grew, until on the last Sunday, the lecture was given in the auditorium instead of the lecture room. The daily paper reported each lecture with unusual discernment, and we are assured that vision has been clarified and faith strengthened by means of these scholarly and spiritual interpretations; that many can say with Browning, as never before, "See the Christ stand."

NOTES AND PERSONALS.

The Rev. Dr. Baldwin of Palo Alto will read a paper at the next meeting of the ministers of San Francisco and vicinity.

The graduation exercises at Pacific Theological Seminary will be held at 10:30 next Thursday. The Rev. Dr. W. C. Evans will give an address.

The State Sunday School Convention will be held in Fresno next week, April 10-12. The people of Fresno have arranged for the entertainment of all delegates.

The Rev. Dr. W. H. Day, pastor of the First Church of Los Angeles, is one of the speakers at the Y. M. C. A. conference at Capitola this week. Monday evening Dr. Day had the pleasure of hearing the introductory lecture by Prof. Peabody of Harvard, in the Pacific Seminary series on social questions.

AN APPRECIATION BY THE DIRECTORS OF THE CALIFORNIA HOME MISSIONARY SOCIETY.

The directors of the California Home Missionary Society have received with deep regret the resignation of Rev. J. K. Harrison as Superintendent.

Assured that this step was made necessary by the exigencies of his health which requires immediate and absolute release from the burdens and responsibilities of his position, the Board, on March 11th, 1907, felt constrained to accept the resignation, relieving him at once of the duties of the office he has so long and so honorably filled.

In doing this the Board places upon record and conveys to Mr. Harrison its unqualified appreciation of the ability, the consecration, the sympathetic spirit and the success of our brother since he took up this work, and this appreciation, we are sure, is shared not only by the churches to which Mr. Harrison has specially ministered in behalf of this Society, but also by all the churches which have welcomed him as our representative and whose affection he has won.

Under the effective leadership of Mr. Harrison the decision of this Society to become self-supporting has been made possible of accomplishment. For four years past Northern California Congregationalists have assumed responsibility for their own needy churches. This is an event of signal importance in the history of our churches, with which the name of Mr. Harrison should be historically linked. The beginnings have also been made of a permanent fund, additions to which as the result of his efforts may be expected in the future.

It is not too much, in parting, officially, from this faithful officer to apply to him the words of a superintendent of the first century: "In labors more abundantly. * * * in journeyings often; * * * in labor and travail, in watchings often. * * * Besides the things that come out of course there is which presseth upon me daily, anxiety for all the churches."

We sympathize with this superintendent of the twentieth century to whom the stress of the work and the strain of sympathy for and with our weaker churches has proven too great for his willing hands and warm heart. We invoke for him that healing which it is in the power of the Great Physician to bestow, that rest to which the faithful laborer is entitled even at the noon hour, and that satisfaction which they may have who, like our Divine Master, have sought "not to be ministered unto but to minister."

W. T. Patchell,,
H. E. Jewett.
Committee.

OREGON LETTER.

By George H. Himes.

On the 20th inst. William H. Meyer was ordained as a Congregational minister at the Clackamas Church by a council from nine churches. The sermon was given by Rev. John J. Staub, charge to the pastor, Rev. Cephas F. Clapp, charge to the church, Rev. E. S. Bollinger, address to the people, Rev. E. C. Oakley, ordaining prayer, Rev. Daniel Staver, right hand of fellowship, Rev. William L. Upshaw.

The Willamette Valley Chautaqua Association has been reorganized in the last few months, and now this work has progressed far enough so that the Secretary and General Manager, Mr. Harvey E. Cross, is ready to make the announcement for the season of 1907. The Assembly will open this year on July 9th, at Gladstone Park, and among other prominent speakers it is expected that Stanley L. Krebs, of Chicago, Lecturer on Psychology, the noted cartoonist, Frank S. Regan, Senator Burkett, of Nebraska, and Rev. Dr. Waters, pastor of the Tompkins Avenue Congregational Church, Brooklyn, N. Y., will be present. All the speakers who appear here will aso appear at the Chautauqua Assembies at Long Beach, Cal., Pacific Grove, Cal., and Asheland, Oregon.

Rev. Herbert W. Boyd, of the Forest Grove Congregational Church, has been granted a leave of absence by his church from about the middle of June to the first of October, to accept the invitation of his brother in New York to make a trip to Europe.

Rev. Cephas F. Clapp recently gave an address on the missionary situation as he found it in the East, before the Forest Grove Chruch. While in New York he visited the noted "Jerry McCauley Mission," and a graphic account of his experiences while there formed a most interesting part of his discourse.

After many months of waiting, Hassalo Street Church of Portland has a permanent pastor in the person of Rev. Paul Rader, who preached his first sermon as pastor last Sunday morning. He was elected to the pastorate on the preceding Friday. Mr. Rader is a good preacher and a strong personality, and is certain to do a good work in Hassalo Street Church. His first text was "On this rock I build my church, and the

gates of hell shall not prevail against it." He then followed with a powerful discourse giving his conception of what constituted a true church of Christ. This church is situated in one of the best residence districts of the city, but its building, while a good one, is considerably out of date. For a number of years past the membership have had it in mind to make a number of radical improvements in the nature of modernizing it, but have delayed this work from time to time because there has not been a permanent pastor. That important matter now being settled, it is expected that the long-expected improvements will be made very soon.

Rev. Howard Agnew Johnson, D.D., one of the foremost Presbyterian clergymen of that denomination, who has for a number of years been at the head of one of the principal churches in New York City, preached in the First Congregational Church of this ctiy last Sunday morning and evening.

Mr. James Steel, one of the oldest members of the church above noted, was recently elected Bank Examiner for Oregon. He is well qualified for this position as a result of his experience for more than forty years in connection with the banking interests of Portland.

Portland, March 23, 1907.

A SOBER SECOND THOUGHT.

(From the California Christian Advocate.)

Bishop Daniel S. Tuttle of the Protestant Episcopal Church, is against the "Jim Crow" car for Missouri. He goes on to say, "it seems to me that in the providence of God the two races have been thrown together and it is in every way desirable that a mutual understanding and reciprocal good will should characterize the religion subsisting between them." Not long since President Kilgo of Trinity College, North Carolina, addressed the alumni of that college at an annual banquet given in New York. In that address he took occasion to say some things which clearly show that the South is tired of the leadership of such race-haters as Tillman and Vardaman. He says "the working South is tired of the old type of leader. It wants a leadership that will express its faiths and its hopes and its sympathies. Never before was there felt throughout the South by worthy men in every line of work a deeper humiliation than that recently provoked by the rough and sectional utterances of Senator Tillman in the United States Senate. And never did the South more earnestly long for a Southern leader like Lamar or Hill or Vance to rebuke in its name this antiquated voice of strife. Forever has the day passed when the builders of the South will applaud the voice of strife, when they will have pleasure in sectional hatreds, and when they will admire the demagogue."

These are strong words from this one of the most enlightened Southern educators. It is evident that he does not train with the old leadership of the South. President Kilgo was the fraternal delegate to the General Conference of the Methodist Episcopal church in 1904, held in Los Angeles. His address on that occasion was one of the most effective ever delivered by the fraternal representatives of the Methodist Episcopal Church, South. The prediction is a bold one but we venture to make it: The time is not a generation in the future when every commonwealth in the South which has disfranchised the colored voters will be heartily ashamed of the subterfuge by which that end was accomplished. The South knows the African race as the North does not know it. The South has a conscience and sooner or later that conscience will find expression in fair play. The voice of such men as Kilgo, as Tuttle, proclaim the presence of a higher and nobler feeling in the heart of the intelligent South.

This silenced but higher sentiment is finding expression here and there over the South. The proposed amendment of the constitution of Maryland was defeated. Dr. Kilgo says plainly "there is a great unknown South. It is not a talking South, but a working South. If one would know it, he must go away into the fields, where sturdy farmers are making things grow out of the dirt, he must go into the forests where mills are putting out millions of lumber, he must go back into the mountains and see the miners, he must go into stores and banks and factories, and there he will find a busy South of which he has heard little and about which he knows little." Booker Washington says: "I do not believe that race hatred in the South is on the increase. There is more talk recently, but one will find that in ninety-nine communities out of every hundred there is peace and harmony and a friendly interest on the part of the whites toward the blacks. I will never allow any man to drag me down by making me hate him."

The people of the North must be patient with the South until they themselves show a better, a more generous, a more hospitable, race spirit. The North and the South should give the African a fair chance to make an honest intelligent man of himself and social questions will take care of themselves. See how California has behaved herself in the presence of a few Chinese and again in the presence of the Japanese! California should move out of her glass house before she throws any stones toward the South. There are only a few Chinese and a few Japanese on the Pacific Coast while there are fully 10,000,000 of negroes in the South. We do not believe California or the South will make any headway by repression. There is only one solvent for all these race problems: The grace of the Lord.

Suppose it is true as we recently heard a Southern lecturer say, that the Saxons are destined to rule the world. We do not concede that such a presupposition is correct. The Saxon will lead the world by no inherent dominant right. That is a dream without even substance of which dreams are made. The Saxon will rule while he is broad, generous, and noble. If he adopts a policy of social despotism or repression of any kind he will fall to the rear. Tyranny, neither social nor civil, can permanently rule this world. He must be stronger in moral fiber, clearer in mental vision, more constructive in policy than any other people in order to maintain his leadership.

THE LOVE OF GOD.

Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Inly I sigh for thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in thee.

Each moment draw from earth away
My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
"I am thy Love, thy God, thy All!"
To feel thy power, to hear thy voice,
To taste thy love, be all my choice.

Gerhard Tersteegen.

The Home.

A CHILD'S PRAYER.

Lord, teach a little child to pray,
And then accept my prayer;
Thou canst hear all the words I say,
For thou art everywhere.

A little sparrow cannot fall
Unnoticed, Lord, by thee;
And though I am so young and small,
Thou dost take care of me.

Teach me to do the thing that's right;
And when I stray, forgive;
And make it still my chief delight
To serve thee while I live.

—Jane Taylor, in Herald and Presbyter.

ON THOUGHTFULNESS.

Not long ago a friend came in to see me on a matter of business, one who was usually prompt in her appointments, but who that morning was an hour late. She looked excited when she appeared, and, dropping into a Morris chair in the living room, throwing back her head as if exhausted, she exclaimed: "Well, I did not know as I should be able to get here at all. I have missed my appointment in Boston and almost gave up coming out here. I am all used up with excitement and loss of sleep. I think thoughtlessness is one of the sins of this age."

"Do tell me what is the matter," I asked, and, turning to my daughter, I said, "Please get a cup of tea for Mrs. Smith; she is all tired out."

"What has happened?" I asked again.

"O my blessed Kate gave me such a fright yesterday. I haven't gotten over it yet. She went up from the shore and out to Lowell to spend the night with May Douglass, one of her old friends, you know, and I was to come up and meet her in Boston this morning. Well, about eight o'clock I received a telegram which I wanted to send at once to Kate. So I went to a long distance telephone and called up the Douglasses, only to find that Kate had not been there. I was surprised, but I thought at once that possibly May had met Kate and they had gone to see one of her other friends before going to May's home. So I called up, one after the other, three of her friends, but neither one had seen her or knew she was in town. By that time I was pretty much worried. I hardly knew what to do. I began to question as to whether Kate might have met with some accident and had never reached Lowell. I sat for a while debating what I should do. Then I telephoned to my sister, who lives there, thinking that possibly something unforeseen had happened and Kate had gone there, although nothing had been said about it. But my sister had neither seen her nor heard from her.

"I was in distress, as you may imagine, to know where my child was. After a half hour or so I telephoned again to the Douglasses, and this time found Mrs. Douglass at home. She told me that a young friend of Kate's and May's—of whom I had not thought—had asked them both to her house for dinner and had met Kate at the train and taken her for a long drive first. They would be back about ten o'clock, she said. My mind was relieved, but my nerves were so on edge and I was so upset that I felt really ill, could eat no dinner, and got no sleep until nearly morning. Now, that was sheer thoughtlessness on Kate's part.

"It was just what most girls would have done, I suppose, but how easy it would have been for her to have telephoned me from the station of her change of plan and so saved me all that intense anxiety. I have told her always to let me know where she was when away from home, as it might often be necessary for me to communicate with her."

Mrs. Smith had given me this experience so hurriedly I had done nothing but listen. When she had finished I remarked that Kate, I presumed, was perfectly innocent this morning of having caused her any anxiety.

"Of course," replied Mrs. Smith, "she said it never occurred to her to send me word. She did not remember what I had told her and did not think of me at all. This thoughtlessness I often feel is her one fault. At least," she added, smiling, "the one her mother sees."

There was surely, as I knew, no mother more proud of a daughter, nor one who found more comfort in a daughter, than did this same mother.

"Let me tell you," said Mrs. Smith, "what she did a few weeks ago. It was Saturday morning, and Kate had planned to go off to the woods in the afternoon with four of her friends, and was going to take a noon dinner with one of them. She asked me if she might have them all to supper, and I said yes. I did not see any reason why she shouldn't, and after a little added, 'You'll let me know if they will come.' So the child went off never remembering to send me any word at all.

"We prepared a nice supper for seven, but I did not know until those five girls appeared at nearly six o'clock whether there would be seven or only three here that night. That is another instance of thoughtlessness,."

"There is indeed much of it," I said, " and I don't know but you are right in calling it one of the sins of the age. For instance, this happened the other day: I went in to Mrs. Tyler's on an errand Saturday afternoon about five o'clock to find her all upset over the thoughtlessness of her Sue. She had been out when Sue came in from town with three of her friends, and they had gone out into the kitchen to make fudge. The cook was half sick and had just managed to finish her Saturday cleaning; but, of course, Sue 'didn't think.' The girls often do make candy there, you know, and often without making a muss, but this time it seems everything went wrong and things boiled over on the stove, and when Mrs. Tyler got home everything was in a horrid muss and the kitchen had to be cleaned all over again when it was time to begin the dinner preparations. Of course, if Sue had only thought the girls could have had a jolly time in the living room just as well. Now do drink your tea and be refreshed."

"Well, thank you; it looks delicious," replied my friend, "but I do wish we could cure our girls of this habit and teach them to be thoughtful."

"The girls aren't the only offenders, either. My small boys," I confessed, "put me to a good deal of embarrassment often by bringing in their friends and asking, right before them, whether they may stay to luncheon or dinner. One doesn't like to appear inhospitable, but it is sometimes most inconvenient to invite them."

"Yes, I know," responded Mrs. Smith. "I have had

just such experiences. Well, we have a good many lessons to teach, all the time, to our children, but perhaps we have neglected to teach them the beauty of thoughtfulness."—Ex.

The Quiet Hour.

HORIZONS.

"Whither?" I asked of the laughing child,
As he danced along by some dream beguiled.
"Nay, hinder me not," was his eager call,
"For Fairyland lies just over the wall!"

"Whither?" I asked of the stalwart youth.
As he jostled the throng without pause or ruth.
"Who climbs to yon mountains topmost rim,
El Dorados there are awaiting him!"

"Whither?" I questioned the aged saint,
Wayfarer still, though bent and faint,
"I follow the light of yon setting star,
And beyond, where the loved of the Homeland are!"

HIS STAR.

"We have seen His star."—Matt. ii: 2.

The star was a thing for which Nature had no use. It served no physical purpose. It was superfluous so far as secular need is concerned; there was no place for it in the merely natural sky. That is the reason the wise men believed it to be supernatural. Its light gave no help to the present world; they said: "It must have a function in some other world."

And this is precisely how we reason in our moments of premonition. We see something very beautiful for which we can find no earthly purpose; and we say: "It must have a purpose elsewhere; we have seen the light of an undawned day." What, for example, is the mundane use of poetry? Does it help the development of the world? To the business man it is rather a hindrance; it tends to make him unpractical. To the schoolboy it is a retardation; it makes him dream when he should be studying; you cannot see the beauties of "Paradise Lost" at the same time that you are parsing it. To the dispenser of charity it is a barrier—real sorrow seems so prosaic compared with ideal sorrow. Whence then has it come—seeing that earthly need has not created it! It is one of the grapes of Eschol. It is not an evolution; it is a premonition. For any time-purpose it might be called a useless organ; but its use is coming. It tells us that we are preparing for something ideal—for a Christ who is "fairer than the children of men," for an "Altogether Lovely," for a presence "without blemish and spot;" in poetry "we have seen His star." Or, what is the temporal use of remorse for an irremediable past! Measured by the time standard, it is a weakling of energy. Great crimes are punished by law, great vices are put down by society; these are really effective pieces of mechaanism. But what purpose is to be served by the gnawing at my heart of a poignant pain for a past which has vanished!

There is none now; but it is coming. This gnawing pain is useless here; but it will be satisfied by and by—when my evil shall work out good, when my dark deeds shall open God's door, when the sin that made Christ's Calvary shall lead up to Olivet. The cry for a reversed past is useless now; but it will be answered in the day when "the wrath of man shall praise him" Him; of that day we have seen the star.

I thank thee, O Lord, that there are things in this world which this world does not need. I thank Thee that there are things called unpractical—unusable. It is from these I get my hope; they are my "star." Other things give me earthly riches—the gold and the frankincense and the myrrh; but the star gives me my Christ. My finest treasures are in this world bound in a napkin. My dreams disqualify me; my star-gazing strands me. I seem to be only on the road to a manger—a place where inferior intelligences dwell. So I am, if this world were all. Why hast Thou suffered the boy to see castles in the fire when he ought to be studying his map! Why hast Thou permitted the youth to see stars above his ledger when he ought to be studying his figures? Why hast Thou allowed the maiden to dream of romantic beauties which domestic life will never yield? Why hast Thou caused Matthew to forget the count of his tax-gathering in a vision of loveliness? Why hast Thou made Peter drop his fishing-rod for a call that could bring no bread? Why hast Thou sent Nicodemus a night dream that makes him less successful with the world by day? Oh! it is all the star—the star of Bethlehem! It is because in the great world to which I go these powers disused of earth will be all the vogue. It is to ripen me for Thy riches, to train me for Thy treasures, to fit me for Thy fullness, to leaven me for Thy light. I thank Thee, O Lord, that, amidst the many constellations whose path I can trace there is revealed to me at moments one orbitless star.—George Matheson.

Young People.

THE TWO SIDES OF IT.

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite right,
She used to say and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together.
It didn't come from luck or fate;
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope and one to mope
And so they smiled and sighed.

-Priscilla Leonard.

UNCONSCIOUS INFLUENCE.

A twelve-year-old girl was once traveling in a railway coach with her father. It was one of those raw and gloomy days when there was a general feeling of

uncomfortableness. There was a crying baby on the train, and a cross old lady, who found herself sitting in a draught from a neighbor's open window. She turned and glared savagely at the man who had opened the window, and he glared back. A passenger had left his bag in the aisle, and the trainman, stumbling over it, kicked it and muttered ugly words under his breath. A woman asked about the next station so many times that the conductor growled it out and slammed the door as he left for the next coach.

The girl had just asked her father a question. It was this: "What is unconscious influence?" Her father began to study how he could answer her. It was a very hard thing to define. Just then a young man came into the car. He was evidently a traveling man. He shook off the rain and the sleet from his overcoat and looked pleasantly round on the company. He spoke cordially to the trainman and conductor, and when he saw a girl struggling with her bag, which she could not put in the high rack, he put it up for her in such a spirit of willing service that even the baby stopped howling to look at him. He grinned gleefully at the baby and its anxious mother, as if a crying baby was not the least disturbance in the world. He did not seem to have the least idea how much sunshine and good cheer he had brought in with him.

The man by the open window put it down, and the old lady who had felt the rheumatism coming over her shoulders thanked him warmly. A man found a red apple in his pocket and gave it to the cross baby, which made it willing to sit on the seat while its mother rested. The passenger put his bag where people would not stumble over it, and the trainman and conductor grew very gracious. The girl had been taking it all in.

"What a nice young man," she said.

"Yes," answered her father, "he has been exerting an influence of which he was not conscious, and everybody in the car has felt it."—A. P. Hodgson.

MARKS OF MANHOOD.

A boy of seventeen was enthusiastically swinging a pair of Indian clubs. His bright, healthy face was fairly crimson with the strengthening tonic. Eagerness to excel in physical power was evident in every movement of his magnificently developed muscles.

"Some day you will be a man," remarked a fellow student, with something of a sneer in his tone.

"I'm that already," responded the youth sharply. "Look at my muscles."

He drew up his arm till the muscles stood in corded heaps upon it.

The other smiled satirically. "That isn't the mark of a man," he said at length, "but of a brute."

A bitter retort rushed to the young athlete's lips, but he thought better of it and withheld it. Moreover, the other's expression, "but of a brute," had impressed him strangely.

By dint of hard training he succeeded in "making" the football team. He fairly reveled in the rough practice. Priding himself upon his physical prowess, he rushed into the practice games with the reckless, unreasoning energy of a bull into an arena. He employed every possible trick and turn to outwit his opponents.

It is needless to relate that he became a popular idol—so popular, indeed, that he was now superior to study. The scars and scratches and bruises won in the mad scrambles after a senseless pigskin were regarded by him as marks of manhood. His companions said so; the great daily newspapers said so; enthusiastic men and women everywhere approved of and applauded the great game, calling players "conquering heroes."

It never occurred to the young giant that he could be maimed and wounded like many who were borne off the field; but his day of disaster came at last. There was a furious rush for the goal. Players collided with players. Centre rushes, half-backs, left tackles, right tackles mingled in mad melee. In a twinkle the muscular medal-winner was down. The others piled on him with crushing weight. In the fierce scramble to rise, his right leg snapped midway between the knee and ankle-joint. A few moments later he was borne off the field white-faced, biting his lips to stifle the cry of pain which involuntarily sought expression. Few who had praised the powerful centre-rush thought to pity the fallen champion. They thought only of the lost game, and bewailed the loss of prestige which it had entailed.

During the weeks—the long, weary weeks—of his confinement to bed, the young athlete spent much time in serious reflection, and one day when the student who had taunted him in the gymnasium about his strength came to see him, he turned wearily on his couch, and remarked: "Well, Brookshire, you were right. Mere muscular manhood is a mark of the brute. I have decided to make other marks. I'm going to make some mental and moral marks. Also," he added after a moment, "I've thought of the marks mentioned by the great apostle when he said: 'I bear about my body the marks of the Lord Jesus.' I do not believe they were marks of strife, but of sacrifice and service."

And the athlete did find it so. He developed at last into a well-rounded man, as muscular of mind and morals, of spirit and soul, as he was of body.—Kind Words.

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Through the yesterday of ages,
Jesus, thou hast been the same;
Through our own life's chequered pages,
Still the one dear changeless name.
Well may we in Thee confide,
Faithful Savior, proved and "TRIED!"

Joyfully we stand and witness
Thou art still today the same;
In thy perfect, glorious fitness,
Meeting every need and claim.
Chiefest of ten thousand Thou!
Savior, O most "PRECIOUS," now!

Gazing down the far forever,
Brighter glows the one sweet Name,
Steadfast radiance, paling never,
Jesus, Jesus! still the same.
Evermore "thou shalt endure."
Our own Savior, strong and "SURE!"
—Selected.

LITTLE TANGLES.

Once upon a time there was a great king, who employed his people to weave for him. The silk and woof and patterns were also given by the king, and he looked for diligent work-people. He was very indulgent, and told them when any difficulty arose to send for him and he would help them, and never to fear troubling him, but to ask for help and instruction.

Among many men and women busy at their looms was one little child whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures — the silks were tangled and the weaving unlike the pattern— they gathered around the child and said:

"Tell us how it is that you are always so happy in your work. We are always in difficulties."

"Then why do you not send to the king?" said the little weaver. "He told us that we might do so."

"So we do night and morning," they replied.

"Ah!" said the child; "but I send directly I have a little tangle."—Great Thoughts.

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine-room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part, and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

If seeing the invisible object of our faith would make it more real to us, ours is only a half-faith.

In the matter of faith, "half a loaf is better than no bread"; indeed, it soon grows into a whole loaf.

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1 10-lb. bx. fancy pressed white 4-crown Figs 1.00
10 Cartons Cakes and Crackers, Asorted 1.00
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HER NAME.

"I'm losted! could you find me please?"
Poor little frightened baby!
The wind had tossed her golden fleece,
The stones had scratched her dimpled knees,
I stooped and lifted her with ease,
And softly whispered, "May be!"

"Tell me your name, my little maid,
I can't find you without it."
"My name is just 'Shiny Eyes!' " she said.
"Yes, but your last?" She shook her head,
"Up to my house 'ey never said
A single fing about it."

"But, dear," I said, "what is your name?"
"Why, didn't oo hear me tell oo?
Dust 'Shiny Eyes!' " she said.
"Yes, when you're good, but when they blame
You, little one, is't just the same
When mama has to scold you?"

"My mama never scolds," she moans,
(A little blush ensuing,)
'Cept when I' been a-frowin' stones,
An' then she says, (the culprit owns)
'Mehitable Sapphira Jones,
What has you been a-doing?' "
—Selected.

Speak not evil of the absent; it is unjust.

When another speaks be attentive yourself and disturb not the audience.

Promote, as an object of primary importance, institutions for the general diffusion of knowledge.

To persevere in duty and to be silent is the best answer to calumny.

FAILURE IN CHRISTIAN WORK.

History scarcely furnishes us another instance of such utter failure, judged by human standards, as that of the prophet Jeremiah. He was not able to persuade the people to do anything that God wanted them to do. Shall we pronounce Jeremiah a failure? If so, Noah goes into the same class. Pronounce no man either a success of a failure until God has been heard from. Jeremiah was not the only man who offended man in obeying God.

The lighthouse on a dangerous coast which is kept burning at its best every night, from dark till daylight, is not a failure though every careless sea captain runs his vessel on the rocks. God counts that man a success who goes at his bidding, whether or not men are willing to listen to his voice.

Yet Christians are very apt to become disheartened in doing the humdrum duties of the Christian life. I heard a faithful Christian woman say in prayer meeting one evening that she had often felt that her testimony did not amount to anything. Year after year she had witnessed for Christ, but had seen no results; and she had been tempted to let it drop out as something that would not be missed. And I heard a weary class leader say that he felt like giving up his class unless he could see something more than a routine of songs and prayers and testimonies week after week. What is the value of these routine Christian duties?

Soldiers at the tap of the drum are brought out early every morning to roll call. Just a roll call—nothing more. No fighting is required of them at such times; they do not even wear their arms and accouterments. No other duties are laid upon them; they just stand up straight in line, clothes clean, shoulder to shoulder, and answer to their names; that is all.

Just a roll call. The names are called one by one, and each man answers, "Present."

What if a soldier should say, "I am tired of the monotony of this roll call every morning; nothing comes of it; I shall not be missed; I will stay away."

Why, they would send an officer at once to his tent to see if he were sick or dead. It would be an unheard-of proceeding; an utter violation of military discipline. Everything depends on his answering "Present" every morning. It is only thus that the general knows whether he has an army or not. All he can depend on are those who are present at roll call every morning. Those in the hospital, or on furlough, or absent without leave do not count in the army.

"Present" —"Present" —"Present" morning after morning means everything.

"Present" for service when service is required. Ready for any emergency that may arise; and emergencies arise without warning in the army.

"Present" for battle when the day of battle comes. Arms bright, cartridge box full, gun loaded, ready for defense or advance whenever the order is given.

And if it should fall to the lot of a soldier, as it may, although it seldom does, to do little else than answer "Present" every morning, year after year, he has done his duty—all that his country required—and his faithful attendance at roll call will not fail of its reward.

And the man who has stood in his place in the church year after year to answer, "Here am I," will never know how much good he has accomplished until God's books are opened. Then it will appear that there is no such thing as failure to the man who has done his duty. Duty done leaves an impress on the soul which is its own reward, though no effects may be produced on others.—Henry Graham, D.D., in Old Truths Newly Illustrated.

Faith is a bridge over a stream, the further end unseen; but we know it must rest on solid piers.

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